

ΑΓΓΕΛΟΚΡΑΤΙΑ

ΘΕΟΥ.

OR

A SERMON

TOUCHING

*Gods government of the World
by Angels.*

Preached before the learned Societie of
ARTISTS or ASTROLOGERS,
August 8. 1650.

In the Church of St. *Mary Alder-Mary London,*
By *ROBERT GELL, D. D.*
Minister of the Word there.

הוּא אֱלֹהֵי צְבָאוֹת מַעֲלֵה שָׁמַיִם חֲמוּלָאִים
וְהַגִּבּוֹרִים עִם כּוֹכְבֵיהֶם:

*Ille Deus exercituum supernorum, qui sunt Angeli
& Orbes cum Syderibus suis.*

R. D. Kimhi in Hof. 12. 19.

וְהַגִּבּוֹרִים עִם כּוֹכְבֵיהֶם וְהַגִּבּוֹרִים עִם כּוֹכְבֵיהֶם
'Αγγέλους καὶ ὁμοίως, ὡς καὶ ἐν τῷ ἑκτονίῳ, ὡς καὶ ἐν τῷ ἑκτονίῳ.
Ex Theodoti Epis. Oriental. disciplin.

*Multa renascentur, quae nunc cecidere, cadentque
Quae nunc sunt in honore*

Herein certainly shall men have a most sweet tast of the familiar
conversing of the Saints among the holy Angels.
M. Brightman on Apoc. c. 21. v. 10.

L O N D O N:

Printed by *John Legatt*, and are to be sold by *Nathanael
Brooks*, at the signe of the *Angel*
in *Cornhill.* 1650.

ATTENTION

OF

OR

A SERMON

TOUCHING

Gods Government of the World

by Augustus

Preached before the learned Society of
ARTISTS or ASTRLOGERS,

August 8 1670.

In the Church of St. Andrew the Apostle London.

By ROBERT GELI, D.D.

Minister of the Word there.

Printed by I. Blount at the Sign of the Gunpowder in St. Dunstons Church in London.

1670.

The Author desires that the Reader will be so good as to

Excuse the Faults of this

Small Treatise.

And that he will be so good as to

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LONDON:

Printed by John A. and others to be sold by Nathaniel

Butcher at the Sign of the Gun

in Church-lane.



A
SERMON,
PREACHED

Before the Society of *Astrologers*.

DEUT. 32. VERS. 8, 9.

*When the most High divided the Nations their inheritance, When
He separated the Sons of ADAM, He set the bounds of the
People, according to the number of the Children of Israel.
[LXX. καὶ ἀείδων ἀγάγων σὺ. according to the num-
ber of the Angels of God.]*

*But the Lords portion is His people; Jacob is the lot of His
inheritance.*



Some few months before *Augustus*
was born, there happened a Prodigy
at *Rome*, whereby was fore-shewn,
saith *Suetonius*, that Nature was now
about to bring forth a King to the
people of *Rome*. And before the
God of Nature, yea the God of all
Grace was manifested in the flesh,
which came to passe while *Augustus* was Emperour, it was
fore-told by an Angel to the blessed Virgin *Mary*; Luk. 1. 35.

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32.33. that she should conceive and bring forth a Son, who should reign over the house of *Jacob*. Both which had their accomplishment in that prodigy, that wonderful sign in heaven, *Rev. 12. 1, 2, 5.* a woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve stars: and she brought forth a man-child, who was to rule all nations.

For thus the truth according to Nature must be brought forth and made manifest, before the truth which is according to Grace and Godliness, *Tit. 1. 1.* first that which is natural, then that which is spiritual, *1 Cor. 15.* And therefore before the times of restitution of all things, *Act. 3. 21.* which are at hand, appear; before the many oppressed Divine truths be set free; the truths in Nature, which together with those other, have been long time decried and trodden under foot, must be revealed and publickly made known. Such is Gods Government of this inferiour World by *Stars* and *Angels*. I spake of the former heretofore.

The latter I hope now to evidence out of the words, according to the *LXX*; When by a brief Analyse I shall have led you to my text.

In the former Chapter, the Lord having told *Moses* that he should sleep with his fathers, *chap. 31. 14.* and that from thence His people would take occasion of going a-whoring after other gods; and that thereby His anger should be kindled against them; insomuch, that He should forsake them, He therefore commands *Moses* and *Joshuah* to write this Song, as a testimony against them in time to come, *v. 19, 20, 21.* which we may call *Moses's* *ᾠδὴν ὅτι οὐκ ἔστιν ὡς ὁ κύων*, his *Swan like Song*, before his death: Wherein we have *ᾠδὴν*,
ᾠδὴν.

1 The *Proœmium*, wherein he calls heaven and earth to witness, as *Esay 1.* two durable witnesses, a kind of attestation not uncouth among the Poets; *Esto nunc Sol testis, & hac mihi terra precanti:* So *Aeneas*, *Æn. lib. 12.* whom *Latinus* there answers, *Hec eadem Aeneas terram, mare, sidera juro.* whereby he commends his Song. 1 From the firmness and stability of truth discovered in it: *Heaven and Earth shall pass away, but my words shall not pass away.* 2 From the fruitfulness

ness and profitableness of the Doctrine; *ver. 2. It is as the rain, &c.* 3 From the main argument he is now to speak of, which brings with it authority no less than divine, *I will publish the Name of the Lord, the Name, i. e. His Nature in Himself, and the same displayed in the Creatures, the common Theme of all the Prophets. This is the *ἡ ἀποκάλυψις*.*

In the *Ouon*, or Song it self, *Moses* premiseth the greatness of God, His immutability, the perfection of His works, the equity of His wayes, His truth, His righteousness, *ver. 4.* all which ought to have been eminent in them, as the characters and markes whereby they should have resembled their heavenly Father, the *ὑποεικονισμῶν* whereby they should have been known to have been his genuine Children. But they have defaced his Image, they have corrupted themselves, their spot declares them, they are not his children. He is just and right; they are a perverse and crooked generation. But did he reject them, did He disown them in this their degenerate estate? Surely no; *He begat them anew*, *1 Pet. 1. 3. and redeemed them*: For is He not thy Father that bought thee? yea, He advanced thee above all other people: For hath He not made thee, *i. e.* exalted thee? as the Lord made *Moses* and *Aaron*, *1 Sam. 12. 6.* and *Christ* made twelve, *Mar. 3. 14. i. e.* honoured and advanced the people above all other Nations; as *Act. 13. 17.* and so settled and confirmed them in that estate, that they might have continued: for hath He not made thee, and established thee? For so great grace, they return onely their great ingratitude. *Do ye thus requite the Lord. &c.*

Ye perceive, my text is Gods special work of grace, His choice of *Israel* for His peculiar people, with an appeal to them and their fathers, whether so or no, and a note of diversity, *That the Lord divided the Nations their inheritance, &c. according to the number of the Children of Israel, but He took Israel for His own portion*: so it is in the vulgar Latine, *Pars autem Domini*, and the Hebrew *יְהוָה* is often so rendred: and indeed being so understood, it gives great light unto the text; which contains the providence of the most High, *General, to all Nations*: *Particular, towards his own Israel.*

In the former ye have these *Axioms*;

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*The Most High divided to the Nations their inheritance.
He separated the sons of Adam.*

He set bounds of habitation to the people.

*He divided, &c. and separated: &c. and set bounds according
to the number of the children of Israel.*

In the latter these;

The Lords portion is his people, &c.

*The Most High thus divided, &c. but the Lords portion is his
people &c.*

I would willingly touch upon every one of these; but I shall
insist more upon the main argument of the text.

AXIOM. I.

1 *The most High divided to the Nations their inheritance.*

THe word חָלַק signifies generally to divide (and the Latine
theretakes no further notice of it) and more specially to di-
vide inheritances, which here the most high God is said to do.
And the reason is from His relation of a father, *Eph. 4. 6.* which
infers provision for His children, which *David* calls חֵלֶק
חֵלֶק the Law of *Adam*, *2 Sam. 7. 19.* And this He doth
from the principles of His wisdom and providence, as know-
ing best what is good for every one: as also his sovereign au-
thority, and fatherly goodness: For so the name of a father
is *Nomen potestatis, and pietatis, Tertul.*

Whence will follow;

That God is the disposer of inheritances not onely in the
world to come, but even in this inferiour world also.

That as the most high did this in the dayes of *Peleg*, so He
doth still by His good providence, will and pleasure, dispose of
the earth in general, and all estates in particular.

That all nations and persons ought to look unto God as
the chief disposer of inheritances, and not to fault, or accuse
His instruments too far.

That all nations and persons ought to be contented with
their own.

That none ought to invade the inheritances of others, un-
less called thereunto, as the *Israelites* were to destroy the *Cana-
nites*, and possess their Lands.

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That inheritances may be forfeited by rebellion, disloyalty, treason, and the like miscarriages against the Lord.

That since all nations and persons hold all they have, and are, of the Lord paramount, the most high God, they ought to perform unto Him their due homage and fealty.

That the Lord is as ready to give a spiritual and heavenly inheritance unto all men to have and to hold, as a temporal and earthly, Luk. 11. 11 12, 13.

That parents are not bound to give either all their inheritance to one child, or equal shares to good children and bad, from the example of Gods distribution.

That although it be the Lords will that places never yet inhabited, or by sickness, or other calamities depopulated, should be sought out and inhabited; especially such as are commodious for habitation: yet whether we may obtrude our selves upon another nation, though not numerous enough to people, stock, and till their own land, and that without their leave, or by force of armes, I leave it as a problem to be discussed by Divines, and such as are expert in the Law of Nations.

AXIOM. 2.

The most High separated the sons of Adam.

They whom *Moses* called the nations before, he calls here the sons of *Adam*; and their separation in these words, is the division of inheritance in those: so that the *Axioms* are almost the same; and therefore the reason of them cannot much differ: Onely in this point there seems to be a special reference unto the cause of their separation, *Gen. 11. 1.* That, whereas all men spake one and the same Language, and they made use of it unto conspiracy and rebellion against God (whence the Poets had their Fable of the *Titans*) the most high in wisdom frustrated them of their intention, and made them *speakers*, divided their tongues, and so scattered them. And therefore the *Targum* of *Jerusalem* renders these words, *He divided mens Languages.*

Hence it will follow,

That all men are the sons of *Adam*.

That since God calls us not the sons of *Noah*, though

descend from him, but the sons of Adam. His will is, we should remember whence we are, and whose off-spring we are, even the off-spring of the earth, *Eccles. 6. 10.* yea, our good God even from this consideration *Pities his Children, Psal. 103. 13, 14.*

God hath not created the man to inherit the earth in common. He hath divided, &c. He hath separated, &c. If otherwise, what shall become of the 8th and 10th Commandment, which forbid stealing and coveting that which belongs to another? *The righteousness of Gods Commandments is an everlasting righteousness, Psal. 119. 144.*

That no man is dis-inherited of his earthly inheritance for Adam's transgression alone; And shall any man be deprived of the heavenly inheritance merely upon that score?

That although the Most High would not that men should be separated and alienated in mind, heart, and affections one from another, yet He would have mankind to inhabite the several parts of the world; yea, to live in distinct cities, villages, and families, that every man may order his own family, and bring up his children in the fear of God, *Gen. 18. 19. Psal. 78. 4, 5, 6, 7.*

AXIOM. 3.

That the Most High hath set the bounds of the people.

THESE bounds are both of place, as He is said to have set the borders generally of the earth, *Psal. 74. 17.* and the particular bounds of nations, as the border of *Egypt*, of *Moab*, &c. Or else they are bounds of time how long they shall continue: Of which, *Act. 17. 26.* And a reason is added, *ver. 27. that they might seek out God.* Whence take notice, that

It is not the Will of the Most High that men should inter-common in all places: for, He hath set Nationall bounds, *Dent. 2.* and also personal, *Dent. 19. 14. & 23. 24, 25. & 27. 17.*

Hence also note, that there shall be bounds set to Magistrates and Subjects even in the best of times, *Ezech. 46. 16, 17, 18.*

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ACTON. 4.

When the Most High divided, &c. He set the bounds of the people according to the number of the children of Israel.

THe Nations divided and bounded are to be understood either with reference unto the Land of *Canaan*, the midst and model of the whole earth, *Psal.* 74. 12. or to all the world.

Both the one and the other are divided with reference to the four parts of Heaven, *Gen.* 15.

The Land of *Canaan* more specially was divided according to *Canaan* and his eleven sons, *Gen.* 10. 15-18.

The whole world was first divided into 70 or 72 parts, proportioned unto so many Nations; as ye may reckon them up, *Gen.* 10. proceeding from the Sons of *Noah*, from *Japhet* fourteen, thirteen from *Ham*, and from *Shem* twenty six.

These Nations were divided by their Languages, which according to the opinion of the Jewes, the Greek and Latine Fathers, were 70, 72, or 73. *Cant.* 4. 10. *How much better is thy love then Wine.* חַדַּשׁ *Chald. Par.* renders it, by Cabalistical supputation, *Thy loves are better then the 70 Nations:* and *Est.* 2. 22. *The thing was known to Mordecai;* The Chaldee Paraphrase adds, *Who was so learned, that he spake the 70 Languages.*

Clem. Alex. lib. 1. Strom. There seem to be, saith he, according to true account 70 Tongues or Languages; *Origen*, *Irenaeus*, *Eusebius*, *Theodoret*, and *Epiphanius*, deliver the like.

And of the Latine Fathers *S^t Austin*, *lib. 16. de Civitate Dei*, saith; of the three sons of *Noah*, sprang seventy three Nations, and as many Languages: Of the same judgment was *Hierom*, *Prosper*, *Arnobius junior*, and others. These divisions ye perceive were first into four, then into twelve, then into seven-
tic.

And they were all according to the number of the children of *Israel*. For so ye read of the first four Sons of *Jacob*, *Reuben*, *Simeon*, *Levi*, and *Judah*, *Gen.* 29. which are specially to be

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taken notice of, because *ver. 35.* when *Leah* had brought forth *Judah* the last of them, she left bearing.

For in these four are represented all the governours and ruling part of the Common-Wealth: In *Reuben* the *birthright* (though for his sin he lost it afterward, *1 Chron. 5. 1.*) In *Simeon* the *Profession* of the *Law*; whence came the Teachers of the *Law* in the *Synagogues* of *Jacob*, saith the *Targum* of *Jerusalem*: In *Levi* the *Priesthood*; and the *Kingdome* in *Judah*. Which figure also our spiritual growth: *Reuben* a son of vision, the child; *videt meliora probatque, deteriora sequitur*, *Rom. 7. 22, 23.* *Simeon* grows stronger, in obeying what he hears. *Levi* adheres and cleaves unto God, and becomes one spirit with Him. *Judah* professeth, praiseth, and ruleth with God, *Hos. 11. 12.*

The second division was into twelve, which also was according to the number of the children of *Israel*, *Gen. 35. 22.* The sons of *Jacob* were twelve, and *Chap. 43. 12.* Thy servants are twelve brethren: Of whom came the twelve Tribes of *Israel*: And so the *Targum* renders the words, according to the number of the Tribes of the Sons of *Israel*.

The third division was into 70, 72, or 73, or rather 70 only, *numero rotundo*, and according to the Hebrew. And this division was also according to the number of the children of *Israel*, *Gen. 46. 7.* reckoned up to that number, *ver. 27.*

These numbers of Nations and Tongues, though agreed on by all antiquity, are yet opposed by our later Criticks, who affirm, that there were many more Nations and Languages; yea, that they are in a sort numberless: If that be true, yet herein they will hold proportion with the children of *Israel*; as *Moses* observeth, where he saith to *Israel*, Thy Fathers went down into *Egypt* with 70 souls; and now the Lord thy God hath made thee as the Stars of Heaven for multitude, *Deut. 10. 22.*

Whence we may take notice;

1. That the number of the children of *Israel* shall be great.
2. That He knows how many the children of *Israel* shall be: and the like may be said of any other Nation; much more of his Spiritual *Israel*, *Gal. 6. 16.* *2 Tim. 2. 19.*

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That the seed of *Abraham, Isaac, and Jacob*, even that which is according to the flesh, for their parents sake, have more care taken for them in earthly things, then many other.

That God in wisdom so disposeth of other nations, that there may be room enough for his own people to inhabit in the earth. He therefore so permitted *Canaan* and his eleven sonnes to inhabit the holy Land, that when they should be driven out, it might become the seat of the twelve tribes of *Israel*.

That the Nations may in time to come be divided into twelve parts, according to the number of the tribes of *Israel*, *Rev. 7. 5, 6, 7, &c.*

That if need be, God can and will enlarge the border of his people, *Deut. 19. 8.*

I have hitherto endeavoured to improve the Hebrew Text.

Come we now to the Translation of the *Septuagint*, who read not *מלאכים*, but *אנשים*, by which commonly we understand the Angels, as *Joh 1. 6. and 38. 7.* and accordingly they render the words *אלה אדם ויש להם* *לשון אדם*.

The authority of this Translation is great; nor do I doubt but I could speak as much for the credit and honour of it, as some learned men have done in disparagement of it; as being that which the *Jews* had in their dispersion; that which in the New Testament is quoted oftentimes without any notice taken of the Hebrew Text, when it much differs from it. *Confer Esay 11. 10. with Rom. 24. 12. Esay 42. 4. with Matth. 12. 21. Amos 9. 11, 12. with Acts 15. 16, 17.* beside many other. But my business is not so large; I am now to vindicate the Translation of the *LXX.* in the text before us, which I conceive to be genuine and true. And the reasons which most prevail with me are; 1. From consideration of the context, where *Asaph* comparing *Israel* with other nations, he declares plainly, that the most High less esteemed them then *Israel*, in that he committed the other nations to the wisdom and government of Angels, but as for *Israel* he appropriated them unto himself, as his own peculiar people. As the *Generalissimo* or Commander in chief hath the supreme authority over the whole Army, yet he puts certain regiments

under their respective Colonels, reserving some one unto his own immediate inspection and care. Thus the *Romane* Emperour and the Senate of *Rome*, had the City of *Rome* under their own immediate rule and government, and sent presidents into the Provinces; so we understand, 1. *Pet.* 2. 13, 14. for in that sense ye read *βασίλειος* used, *Joh.* 19. 15. *We have no King but Cesar*, who was Emperour: In like manner, though all people be governed by the most High God, of whom are all things, and by whom are all things; yet he divided the other nations their inheritance, according to the number of the Angels of God, whom he set over them, as Presidents; but he reserved his own people, his *Israel*, for himself.

2 This will yet appear more evident, if we shall consider, that whereas God had taken *Israel* to himself as his own peculiar people, and they fell to worship idols like the other nations, *Exod.* 32. he threatned them that he himself would not go with them, but that he would send an Angel, *Exod.* 32. 34. and 33. 2, 3. This was not the Angel of the Covenant, of which the Lord speaks, *Exod.* 23. 20, 21, 22, 23. for the Lord now with-drew his gracious presence from them: for since by their idolatry they had rendred themselves like the other nations, he would also govern them so as he governed the other nations, by a presidentiall Angel. This stuck most with *Moses* and the people, as appears *Exod.* 33. v. 4, 12, 14, 15, 16. and chap. 34. 9.

3 But that which I believe to be of great weight, is the authority of *Syracides*, *Ecclus.* 17. where having shewn how God created man, and furnished him with all abilities to continue such, *vers.* 1. — 15. yet that man fell, v. 16. he shews the different providence of God over all other nations, from that over *Israel*, v. 17. *in rebus paucis* *et* *divis*, &c. In the division of the nations of the whole earth; he set a Ruler over every people, but *Israel* is the Lords portion. What can be spoken more clear or more convictive? But while I speak in honour of the *Septuagint* Translation, I would not be understood to derogate any thing from the authority of the *Hebrew* Text; unto the truth whereof I attribute as much as any man who most contends for it; yet so that the Translation of the *Septuagint*

might may be accounted true also. For why may not both readings stand together, and be helpfull one to other? Truly I believe, that hardly can any diverse reading of holy Scripture be produced, but it may admit of a good sense καὶ ἀναλογικῶς, that what the penury of the one language will not afford, may be supplied out of another.

— alterius sic

Altera poscit operem Lingua & conjurat amicè:

Therefore the divine wisdom is called πολυποικίλος, Eph. 3. 10. and though it be called one, yet is it presently said to be manifold, Wis. 7. 22.

What some affirm, That one Scripture can have but one sense, is an unwarrantable assertion. Compare Hos. 11. 1. *Out of Egypt have I called my sonne*, what is spoken of Israel, Exod. 4. 22. is said to be fulfilled in Christ, Matth. 2. 15. and vers. 18. *Rachel mourning for her children*, that is said to be fulfilled, which Jer. 31. 15. is understood of the Babylonian captivity: and divers the like. Both may well stand together, and one helps us to understand the other. Gods manifold wisdom so orders his word, that the fulness of his mind and sense may be so fully revealed unto believers.

What is wont to be alledged against the Greek Interpreters in this Text, that *Aquila*, *Symmachus*, and *Theodotion* render these words, καὶ ἐρθεὶς ὑπὸν Ἰσραὴλ, and the Scholiast ἔτω οἱ λαοὶ ἐκδιδάσκουσιν ἐρμηνεύουσιν — As for the other Interpreters, to their authority I oppose the Translation of the *Septuagint*. which for ought I read, was never questioned or doubted of in this Text to be other then genuine. As touching *Aquila*, *Symmachus*, and *Theodotion*: *Aquila* purposely endeavoured to corrupt the Old Testament, out of hatred of the Christian name, saith *Epiphanius*: why, I will shew anon. The other two were *Ebionites*, who denied the Deitie of Christ, saith *Sixtus Senensis*, lib. 4. and therefore their authority is of no such value, as to over-throw the expresse letter of the *LXX*. for the establishing of which we have so great an harmony of both *Greek* and *Latine* Fathers: *Irenæus* thus reads my Text, and thus explains it; *Stans in terminis Gentium secundum na-*

verum Angelorum Dei populum autem qui credit Deo, jam non esse sub Angelorum potestate, sed sub Domini.

In the handling then of these words, according to this reading, I cannot speak largely of the Angels, since I am bounded within the terms of my Text; which will allow me to speak onely of their name their nature, and their number.

As for the name :

The word *Angelus*, as also מלאך are *Officii nomina*, non *natura*: and so they signifie *servants*; sometimes to men, as 2. Kings 19. 23. *by the hand, מלאך, Septuag. in χειρι αγγελων, of thy messengers.* In stead of which, *Esay 37. 24.* reporting the same speech, hath עבדיך thy servants.

Sometimes unto God: and so they note natures either invisible or visible; and both, either good or evil. Good, and so Christ himself is called an *Angelus Magni consilii Angelus*, *Esay 9. Mal. 3. 1.* This Angel is described by the wise-man, *Wisd. 7. 25.* She is the emanation of the power of God; a pure influence flowing from the power of the Almighty: from whom, as from a living fountain, all forms flow; who is the great President of the Universe. For the emanation of this Angel, is that which the *Platonists* call, *The soul of the world*; who beareth all things by the word of his power, *Hebr. 1. 3.* the same whom the *Cabalists* call the greatest and supreme Angel, *Metatron*.

This is that great Angel whom the Father sent before the *Israelites*, if we consider the text well, *Exod. 13. 21.* where the Lord is said to go before them in a pillar — and *cap. 14. ver. 19.* he is called the Angel of the Lord; and *ver. 24.* he is called the Lord Himself. Yea so *Wisdome* speaks of her self, *Ecclus. 24. 3. 4.* *I covered the earth as a cloud, &c. and my throne is a cloudy pillar.*

Hither we may refer all His manifestations from the beginning, as when generally he speaks of Himself, *In manu prophetarum assimilatus sum, Hos. 12. 10.* When in the Prophets He took divers appearances unto Himself.

In which respect He is said to be the first-born of every creature, *Col. 1. To be made flesh, Joh. 1. To be formed, or brought forth, Prox. 8. 24. 25.* who otherwise in Himself in the beginning laid the foundation of the earth, &c. *Heb. 1.* From

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From this emanation, this light of light, those *ἀγγέλων*, those pure mirrours, (as *Dionys. Areop.* calls them) even all the Angels are inlightened. Among whom the nearest unto the most high God, receive the greatest efflux and illumination; who is therefore called *Michael*, who is as God, or like unto God, who hath his Angels under him, *Revel. 12.* who also are called *אלהים* gods *Psal. 86. 8.* So we may understand the Apostle, *1 Cor. 8. 5.* *There are that called gods, whether in heaven or in earth, as there are gods many, and Lords many.*

Angels also sometime are understood by *Stars*, as they are expounded *Revel. 1. 20.* and where the Stars in their courses are said to fight against *Sisera*, *Judg. 5.* *Gl. interlin. the Angels.*

As touching the nature of Angels.

They are said to be Spirits, which name agrees both to the Creator Himself, *Joh. 4.* and to the creatures. And these are either such as have no life in them, as the wind is a spirit.

Or such as have life, and that either so imbodyed in flesh and blood, that it lives and dies with them, such is the spirit of the beast.

Or that which is indeed incorporate with flesh and blood, as being the Act of the body, yet dies not with it, but hath a subsistence separate after the death of the body; Such is the spirit of the man, which the Apostle calls a *living soul*, *1 Cor. 15. 45.*

Or lastly, that which is not covered with flesh and blood, but hath a subsistence without the grosse elements. And such a Spirit is an Angel; which yet I dare not affirm to be purely immaterial; for though *Damascen* tells us, *lib. 2. de fid. Orthod. cap. 3.* that an Angel is *ἀψώματος*; yet he adds, that God the Creator alone knowes what the substance of it is: and that it may be said to be material and corporeal in respect of God, in that eminent degree as he *qui solus habet immortalitatem*, *1 Tim. 6.* that He dwells in light that cannot be attained unto: as when the Sun shines forth clear and bright, the light of Stars, and fire, disappears. So we may say, *solus habet immaterialitatem*; which hinders not but that they have some

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materiality, and corporeity proper to their nature; as *Plotinus lib. 5. de amore*, though he deny that the *Demons*, or Angels have material bodies, because they assume bodies of air, fire, water and earth; yet he grants they have an intelligible matter whereof they consist: So the Apostle speaks of a *spirituall body*, 1 Cor. 15. 44. which because it seems harsh to those who oppose a body and a spirit one to other, he adds, *there is a natural body, and there is a spiritual body*: whereby the dissenting opinions of the Schoolemen on *lib. 2. sent. dist. 8.* may be reconciled.

If we enquire more narrowly into the nature of Angels, what the principles are whereof they consist, (since whatsoever is created; and not God, must be compounded of principles,) we are told, they consist of *Esse* and *essentia*; of *quid est*, and *quod est*: which, upon the matter, is all one as to say, we know not what their principles are. The Psalmist will better inform us; for whereas man consists of three principles, spirit, soul, and body, 1 Thess. 5. 23. so do the Angels, *Psalm 104. 4.* They have something analogical to a body, and that's wind; *facie angelos suos רוחות ventos*, as the Vulgar Latine hath it. 2. Somewhat proportionable to the soul, and that's fire, *Ministros flammam ignis*. 3. Somewhat answerable to the spirit, and that's light, 2 Cor. 11. 14. *an Angel of Light*; which also appears by their creation the first day, when God made the light; and their manifestation is accompanied with light, *Luk. 2. 9. & 24. 4. Act. 12. 7.* which Satan endeavours to transform himself into, 2 Cor. 11. 14. Who hath onely a wind, that blowes his dark fire to torment him, without any Divine light and Spirit of consolation to refresh him.

Touching the number of the Angels, the third thing to be considered in them, the Hebrew text will help to open the Greek. Therefore as we found *four principal sons of Israel*, Gen. 29. so we shall finde in *Zach. 1. & 6. four horses and charers*; whereby are understood so many presidential Angels of the nations in the four Quarters of the world; *Revel. 7. 1.* four Angels, such also were the charers; as appears in the story of *Elijah*, 2 King. 2. 11. and *Elisha*, 1 King. 6. 17. And the

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the Psalmist speaks expressly, Psal. 68. 17. *chariots, even thousands of Angels.*

In pitching of the camp of *Israel*, Numb. 2. we finde the twelve Tribes of *Israel*, with their respective Princes, billeted according to the four known Quarters of heaven. *Exod. 25. 40.* which, as all other things, *Moses* no doubt ordered according to the pattern which was shewn him in the Mount; for accordingly *St. John* sees the holy city descending from heaven, built answerable to the same four Quarters of heaven; and at every quarter are three gates, and at every gate an Angel, *Revel. 21. 13.* Wherein we have *Jerusalem* descending from heaven, which is no other then the Spirit of God and His Kingdome; yea Christ Himself according to His spiritual coming, presence and being, *Revel. 3. 12. Jer. 33. 16. Jerusalem* shall be called, *The Lord our Righteousnesse.* This City is $\pi\tau\alpha\gamma\omega\gamma\omicron$, and lies four square, *Rev. 21. 16.* So the Schoolmen say, that *cælum Empyreum* is *quadratum*, that the Empyrean heaven is four-square. Whereby they would signifie the stability and settled estate of the blessed in the Kingdome of heaven.

Now as we finde the twelve Tribes quarter'd three at every quarter of heaven, about the tabernacle, every three by their Standard.

These numbers added, make up the Septenary of Planets figured by the golden Candlestick, which had seven Lamps, the midst whereof is the Sun, *Exod. 25.* saith *Clement*

Hereby also are signified the seven Spirits of God, *Revel. 4. 5.* which *cap. 5. 6.* are sent forth into all the earth: which together with the whole host of heaven, the Lord hath divided unto all Nations under the whole heaven, *Deut. 4. 19.*

Either of these numbers multiplied by other, makes up that sacred number of twelve, by which we have so many mysteries represented to us; Under the Sea, *2 Chron. 4. 15.* twelve Oxen; that is, twelve Apostles, *1 Cor. 9. 9, 10.* by whose labour there is great increase, *Prov. 14. 4.* they bear the laver of regeneration into the four quarters of the World; twelve precious stones in the breast-plate of *Aaron*, and so many foundations of precious stones every one, according to *Hiel*, figuring its respective virtue in the Divine nature, *Rev. 21. 19, 20.* twelve gates of the holy City.

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According to which, is that most ancient division of the eighth heaven, into the twelve Signes, whereof *Joseph* speaks expressly, *Gen. 37. 9, 10. Behold, the Sun, and the Moon, and the eleven stars made obeysance to me:* which *Jacob* interprets himself, and wife, and eleven sonnes, bowing themselves to *Joseph* the twelfth. This, saith *Clemens*, was understood by the two Cherubims, the two hemispheres, which had either of them six wings, the twelve Signes of the Zodiack; which although most men reckon among the *parabuses*, or appearances, as imagined by Astronomers for demonstration of their science, yet we read mention made of them *Iob 38. 32.* under the name of *מזלות*, which although our Translatours, with the *French*, leave without interpretation; yet both put in the margine, *The twelve Signes*. Which is the more observable, because the Lord himself mentions these among his glories. And therefore it will not be strange to interpret these twelve whom *Moses* calls *Princes*, *Num. 2.* with *S. Iohn, Rev. 21.* so many presidentiall Angels, whose number according to the old account of a legion, amounting to 72 thousand, the number of the presidentiall Angels. Unto which we may referre our Lords speech, *Matth. 26. 53.*

The children of Israel being seventy, Gen. 46. 27. according to which the Nations and Languages were also seventy; that confusion of tongues God made by seventy Angels, saith *Jonathan* in his paraphrase, Gen. 11. 7, 8. And these Angels, according to the Jews, were Presidents over the seventy Nations. Ye have these two figured, Exod. 15. 27. At Elish, (which signifies mighty Angels,) were twelve fountains, and seventy palm-trees: 1. being baptized in the sea, 1. Cor. 10. and purg'd from the defilement of Egypt, they had the influences of the twelve heavenly fountains; through the twelve gates of the heavenly city; figured by the twelve signs; and 2. the seventy palm-trees figuring the seventy presidential Angels. Yea, whereas the children of Israel are more numerous, yea, exceed our numbering, as the stars, Gen. 15. therefore we read of an innumerable company of Angels, Heb. 12. Whence S. Chrysostomus Hom. 3. in Coloss. Τῶν πνευμάτων ἀγγέλων ὡς αἱ ἄστεις, καὶ οἱ ἄριθμοι ἀπείροισιν ἀγίοις καὶ πόλιν ἁγίαν, ἀκατάληκτον.

according to *Matth. 18. 10.* their Angels do always behold the face of my Father which is in heaven. *Alc. 12. 17.* They said, Is it his Angel. Yea, it is the judgement of the ancient Fathers, that there are, not onely Angels deputed unto severall countries, but also that every particular person hath an Angel deputed to him. Nay, one of the most ancient, pious, and learned of them, tells us, *Hoc quod de singulis Provinciis dicitur, patet etiam de universis hominibus credere debere: Unicuique duo assignantur Angeli, alter iustitie, alter iniquitatis, &c.* Orig. hom. 3. in Luc.

The reasons why the Most High set the bounds of the peoples habitation, according to the number of the Angels of God, may be these which follow.

1. The most High God is one Lord, *Deut. 6. 4.* as *Macrobius* said the *Syrians* called their God *Adad*, or rather *Atbad*, ~~non~~ One: yet hath he in himself eminently, not onely the ideas and patterns, but also the energy and operative power of all things; as an unite is no number, yet it virtually contains in it self all numbers.

The Most High therefore being the universall cause of all things, which are different, opposite, and contrary one to another, He therefore makes all things of different, opposite, and contrary materials; and so ordains, that in their operations one be subject unto another: otherwise, nothing should be mutable, or alterable, but all should be the same, and that common and universall cause should tend wholly either to generation or corruption. But the will of the Most High God is, that there be alterations & changes in the world of divers kinds, some tending to generation, others to corruption. Whence it comes to passe, that according to the different, opposite, and contrary operations and effects which we see in the world, there must be Stars, Constellations, and Angels, divers, opposite, and contrary one to other; which the Most High God useth as his instruments, for the manifestation of his mercy and severity; which yet he rules, orders, and moderates according to the Counsel of his own wil. Thus we read, *Das. 10. 13, 14, 20.* that the *Princes of Grecia* and *Persia*, which are the Angels set over those countries, as all Expositors agree, are superiour in power to the Angel sent to *Darius* For the Prince of *Grecia* withstood him

him, and detained him till Michael came to help him.

Nor ought we to marvel at this contrariety of Wills among the Angels, while every one strives for his own province, and the victory which every one aims at; is the Will of their Creator. Such a sharp dissention may well consist with ardent love, as among the Angels, so among pious men, as *Paul* and *Barnabas*, *Act. 15.* Howbeit, our English aggravates the difference beyond the bare text. *Nonne Apostoli salvis inter se amicis dissenserunt, &c.* with *Hierom. Apol. contra Rufinum*: the manifestation of Gods Will, which all good Angels and good men strive to do, like the binding cord in Musick, reconciles all jarring differences, and makes the sweetest harmony; according to that of *Job, 25. 2.* *He maketh peace in His high places.*

30 Other reasons may be from the consideration of the ends which the Most High aims at; 1. In Himself, and in His creatures joynly. 2. In both severally and apart.

1. Joynly, To gather His people unto Himself and His Christ, *Gen. 49. 10.* to whom the gathering together of the people must be; by which the Apostle intreats the *Thessalonians*, 2 *Thess. 2. 1.* which is the Angels work, *Matth. 24. 31.* Yea the design is more largely set down, *Ephes. 1. 10.* *ἀναρτάσωμεν πάντα ὑπὸ ἑνὶ ὁσμῶν*, to gather the whole creation to one Head; therefore what the Greek hath, *he beareth all things*, *Heb. 1. 3.* the Syriac turns, *he uniteth all things.* And therefore the Gospel is *glad tydings*, which must be preached unto every creature, *Mar. 16. 15.* His end therefore is, *Ut calum terra marisque possit*, that by conveyance of the influences of the Stars darted into the bodies, and the Angels motions into the imaginations of men and other sensitive creatures, the Most High God may joyn heaven and earth together. Which is *Homer's* golden chain of the Universe, linking the heavenly virtues with the earthly; those connexions of *Plato's* rings depending on the living power of the Most high God.

The ends of the Most High severall and apart are,

1. The manifestation of all his glorious attributes, his infinite wisdom, power and goodnesse, righteousness, holiness, &c. all which could not be displayed in the glory of them, un-

lesse we knew withal the excellencies of the mighty Angels. For as that of the Wise man is true *Prov. 14. 28. In the multitude of the people is the Kings honour*; so as true and more eminently true it is, that the Majesty and magnificence of the most High is declared by the numberless numbers of the Angels. For though there be that be called *gods many, and Lords many*, and they *excel in strength*, *Psal. 103.* and the names of Angels bear in them the name of God *אֱלֹהִים*, or *אֱלֹהִים*, as *Reuchlin* and *Galatin* observe, which signifies might and power, yet they all obey Him who unto us is one God and one Lord Jesus Christ; *Dan. 7. thousand thousands ministered unto him, &c.* This may be evidenced by the four Standards, *Numb. 2.* which according to the Jews, are the same with those in *Ezekiels* vision; The Lyon King of the *אֲרִי* or wild beasts, the Oxe of the *בְּהֵמָה* or tame beasts; of the *אֲוִי* or fowls the Eagle; over all these God hath set the man, *Jer. 27. 5.* over the man God hath set the several Hierarchies of Angels; and far above all these God hath set the Lord Jesus, *Ephes. 1. 20, 21.* And the head of Christ is the most High God, *1 Cor. 1. 3.*

2. The main end whereat the most High God aims in regard of the inferior world several and apart, is the good government of it, according to the distributions of it, either into the four known quarters of it, as ye read of four Spirits, *Zach. 6. 1—7.* four cardinal Angels. Or into twelve, as in due time the Nations may be divided, according to *Revel. 7. 1.* Or into seventy, answerable to their first division.

The Angels of God being by nature so noble, so active, could not be employed onely in contemplation; They must have somewhat to do, as man had in his integrity, *Gen. 3. 15.* And their business is about the world, and all the creatures in it. *Opus est Angelis ipsi mundo quae praesunt exercitiis terrenis provincis, caelis, hominibus, bestis, animalibus, nationibus & progressui, virgultis, plantis, lapidibus, patrisque rebus tam circumtem donantes quam dicunt inesse rebus a proprietate oculis; multo magis opus est Angelis qui praesunt operibus sanctis, virtutibus & dominibus.* *Orig. in Num. Georg. Ven. Harm. Mundi.* For the Nations also need their government, yea every person, to inflame them with the love of God, there-

fore the Seraphim are first, then the Cherubim, for illumination and admonition, for *charitas intrat ubi scientia foris stat*, for purging and cleansing, for encouraging and strengthening in obedience, wherein they excel, *Psal.* 103. 20, 21. for defence from evil angels and men. Thus there appeared unto *Josuah*, *Michael* a Captain of the Lords host, *Josh.* 5. 13, 14, 15. to animate him against *Jericho*, and the seven Nations to be destroyed.

Daniel compares the good Angels to bees, for their diligence and indefatigable industry; and the evil angels to hornets, who drive out the enemy. How familiar were they with the holy fathers, *Abraham*, *Isaac*, and *Jacob*? Nor were they wanting to *Joseph*. Such was that man who found him in the field, *Gen.* 27. 15. He is called *man*; so is *Gabriel* often in *Daniel*. The Old Testament is full of their administration, yea and the New Testament also. That of *Jacobs Ladder*, is a great mystery, when the Angels ascending promote the work of the Lord, carry up the prayers and good works of his Saints, as *Raphael* speaks, *Tob.* 12. 15. and bring tidings down that their prayers are heard, and *almes come up for a memorial before God*, *Act.* 10. 4.

But because men commonly know what is good, *carendo magis quam fruendo*, and therefore more notice is wont to be taken of the guardian Angels departing from nations and persons, then of their respective presence with them, we read diverse examples of them, *Jer.* 51. 9. *We would have healed Babylon, &c. for sake her and let us depart, &c.* which *Origen*, *Rabanus*, and others, understand of the presidential Angels.

That in *Jesephus*, *lib.* 7. *cap.* 2. *de bello Judaico*, is well known, that somewhat before *Jerusalem* was taken by *Tyrus*, a little before *Sue-ter*, there were seen in the air round about *Jerusalem*, chariots and armed men; and on the day of *Pentecost*, the Priests entering the Temple to perform their service, they first heard a noise, afterward, these words distinctly spoken, *Incipite loqui*.

Whereof *Cassiodorus* makes mention *lib.* 5. of his histories, where, after he hath spoken of the apparitions in the air, he saith, *ut illis uideretur homines et exercitus dei*, &c.

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mal. motus ingens excedentium. Herodotus records the like, lib. 8. concerning Athens, when Xerxes entered Attica with his Army. That their guardian Angel departed thence.

Thus Hierom understands *Esay 33. 7. Angeli pacis stabunt amari*, that this is spoken of the Angels guarding the City and Temple of *Ierusalem*: which, before they were spoiled by *Antiochus*, ye read what fore-warnings there were, 2. *Macch. 3. 2, 3. Through all the City for the space almost of forty dayes, there were seen horsemen running in the air, in cloth of gold; and armed with lances like a band of souldiers, &c.* Many the like happened in *Germany* (beside that Comet anno 1618.) before the warres began there in the year 1619. and many the like here in *England*, though both Nations have slighted and neglected those timely warnings of the most High from heaven. *Isa. 3. The Prophet denouncing judgements against the enemies of his people, ver. 17. Thither, saith he, cause thy mighty ones to descend, O Lord: Tremellius explains it, Sancti Angeli & homines iudiciorum Dei administrari; The holy Angels and men who execute Gods judgements.* And before *Nabuchadnezzar* was put to graffe, he sees a Watcher, that is, an Angel, as the *LXX.* render it, and an holy one come down from heaven, *Dani. 4. 13.* who was the Prefidential Angel of *Babylon*, as may appear by the following words, and he with his regiment pass a decree against *Nabuchadnezzar*, ver. 16, 17. which the most High rectifies, and therefore it's said to be His decree, ver. 24.

When now, for the sinnes of nations and persons, the Prefidential Angels have forsaken them, they are exposed unto the spoyl and ensnaring of evil angels: against which the Prophet *David* prays, *Psal. 71. 9, 10. Cast me not off in the time of old age, forsake me not when my strength faileth; for mine enemies miss speak against me (evil angels and men); and they that keep my soul (so שׂוֹמְרֵי נַפְשִׁי signifies, and the LXX. words εὐεχοντες τὴν ψυχὴν μου and the Vulg. Latine, Qui custodiunt animam meam; not, they that lay wait for my soul; which neither Hebrew, Greek nor Latine word signifies) they take occasion set together, saying, God hath forsaken him; persecute him and take him, for there is none to deliver him; and so on.*

The good God by his Angels sure, watches his people yet

will

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will come to passe in the world, whereof many examples might be given. *Psal. 60. 4, 5. Ut fugiant a facie arcus:* our Translators turn it according to the *Hebrew*, *Thou hast given a banner to those that fear thee, that it may be displayed because of the truth.* That banner is love, *Cant. 2. 4.* the love of God, our neighbour, and our enemy: therefore *Selah* is added, and the words which follow are, *That thy beloved may be delivered.* *Epiphanius lib. de mensuris & pond.* tells us, that when *Ierusalem* was to be destroyed, *προσχηματισθους ἰὼν ἀγγέλου πάλαι ὁ μαθητὴν ἐκώλυεν αὐτὸν ἔσθαι.* All the disciples were warned by an Angel to depart from the City.

1. *Observ.* Hence we see the reason why the most High is so called, as infinitely transcending all those which are called gods, *1. Cor. 8.*

2. And why, *the Lord of Hosts*: Because as all the creatures are at his command, so especially the Angels who are noted with this character, that they obey the word of command, *Psal. 103. 20, 21.* So *Jacob* calls the two armies of Angels, *Gods host*, *Gen. 32. 1, 2.* and *Luke 2. 13.* And because the time of Christs appearing in the flesh is called, *The day of his power*, *Psal. 110.* the most High God then declaring and imparting unto men a great measure of his power; ye may observe, that the latter Prophets, speaking of that time and those dayes, call the most High, *The Lord of Hosts.* Examples are obvious in the prophecies of *Zachary*, *Haggy*, and *Malachy.* Though (to the shame of this present generation be it spoken) men pretending the highest light and strength, complain of infirmity, weaknesse, and blindnesse; as if *Jesus Christ* the wisdom, and power of God, were not come in the flesh, *1. John 4. 2, 3.*

3. Note hence, that the best creatures and agents can do the best service; and are fittest to be employed:

4. That since the Angels, so great in power, so readily obey the most High, it is our duty not to stand upon punctilio's of honour, so we may do service unto God and our generation, as *King David* is said to have done, *Alt. 13. 36.*

1. Whence we may justly blame the wilfull ignorance of the present generation. The divine testimonies of Gods govern-

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vernment of the world by Angels, are so many and manifest, that they cannot, they dare not deny it; yet they are so enured to the doctrine of the false prophets, *who force the asse against the Angel*, that they will not, they dare not affirm it; so that *Scientia non habet inimicum prater ignorantem*: as in other kinds it is true, so most true it is of that which is called wilfull and affected ignorance. Mean time they heed not, that while they take away the operation of the Planets, Constellations, and Angels from the inferiour world, they divorce the heavens from the earth, and break *Homers* golden chain; and measure and limit all arts and sciences, yea the word of God it self, according to the model of their own understanding: not considering, that by that means they expose the present evil world to the prince of it, and his angels, *Asmodaus, Mammon, and Abaddon*; &c. whence it is that *God sends evil Angels among them*, *Psal. 78. 49.*

2. Which also may justly reprove too many, who judge of tenents in Religion, by what outwardly they see and feel. Some there are (saith *Clemens Alexandrinus*) who think there is no other thing in the world, but what they can feel and grasp with their hands; and so deny not onely the administration and government of Angels, but also their very being in the world. Of which sect *Cassius* was, who, when *Brutus* had told him of his ill Genius which had appeared unto him, he perswades his friend, that there was no such thing in the world. And the Scripture taxes the *Saducees* of the same errour, that they denied the resurrection, and said that there is neither Angel nor Spirit, *Acts 23.* an errour so much the more execrable in them, because they professed that they acknowledged and believed what *Moses* wrote; who, in *Genesis* especially, makes so frequent mention of the Angels.

So much for the generall providence of God towards all Nations. Let us now consider his particular providence toward Israel, his own people. Wherein two points come to be handled; 1. *The Lords portion is his people.* 2. *The most High divided to the Nations their inheritance, &c.* But the Lords portion is his people.

1. *The Lords portion is his people.* The Septuagint render these

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these words as they do the former, somewhat otherwise then we find them in the Hebrew: *Byamidn yphis Kephz ands Izaidh, yphozur khapovkus ands 'isp'ha.* The Lords portion is his people Jacob: Israel is the lot (or coard) of his inheritance. The latter member of this sentence explains the former and the former the latter, as in many other Scriptures. Yet such is the Divine artifice, that alwayes there is somewhat remarkable in the one, which is not in the other. As Jacob is expounded by Israel: yet is Jacob the Church in it's weaknesse, *The worm Jacob, Esay 41. 14. Jacob small, Amos 7. 2.* Israel, the Church in its strength: *Thy name shall not be called Jacob, but Israel: for as a Prince hast thou power with God, and with men, and hast prevailed.* Thus what in the one is called the Lords portion, in the other is, the lot, line, or coard of his inheritance; because by lines or coards inheritances were divided.

Object. But the Lord himself is sometime said to be his peoples portion, *Psal. 142. 5. Jer. 10. 16.* how then is the people his portion? *Ans.* The Scripture indeed speaks both wayes: It's a kind of *mutua coïntessio*, implying an intimate union between God and his people, Christ and his Church: as we speak indifferently of naturall things conspiring into a mutuall union one with other; that the fire is in the iron, or the iron in the fire; the water in the wine, or the wine in the water; the light in the air, or the air in the light: Much more properly may we say of that most thorow union between God and us, that we dwell in God, and God in us; that *God is our house, Psal. 90. 1. and we his house, 1 Tim. 3. 15.* that his people are his portion, and he his peoples portion.

His people are his portion obliged to him by Covenant, *Exod. 19. 5. 6.* He is his peoples portion endear'd to them by the near relation of a father, which he maintains toward his people. For as it is the Law of Adam, *2. Sam. 17. 19.* as I shewed before, That the natural man provides for his children, much more of a good man, *Prov. 13. 22. 2. Cor. 12. 14.* as Abraham gave all that he had to Isaac — But to the sonnes of the concubines Abraham gave gifts, *Gen 25. 5, 6.* Most of all the most High God and Father of all, He gives inheritances unto all Nations, according to the number of the Angels of God.

reserves himself for the portion of his own people. And therefore when He is said to have begotten us anew to a lively hope, &c. 1. Pet. 1. 3. he provides an inheritance for his new-begotten children, ver. 4.

I shall make application of this in common with that which follows; and that arises from the diversity.

2. *The most High divided the Nations their inheritance, &c. but the Lords portion is His people.* The particle *וְ* here used, is not alwayes rational, as it is rendred in our English, but sometime implies a diversity, as Gen. 45. 8. *Ye have not sent me hither, וְ but God.* 2. Sam. 16. 18. *וְ Nay, but whom the Lord and his people choose, &c.* Such a diversity there is in these words; *He divided the Nations their inheritance, &c. according to the Angels of God: but the Lords portion is his people.* The Vulg. *Latine* hath here *autem*; and in the parallel to this Text, we have *but*, Ecclus. 17. 17. and so Irenaeus read and expounded the words.

But here it may be doubted: Are then the people of God so properly and peculiarly his, so immediately under his tuition and patronage, that they are exempt from the care of Angels? I gave answer to this doubt in part, when I proved the Greek translation of my Text genuine.

The most High doth not discharge the Angels from the care of his own people; for, *Are they not all ministring spirits, &c. Heb. 1. 14?* And whereas there are invisible and visible Angels, and both either nationall or personall, they are all of them employed about the people of God. Onely, the most High hath not put his own people under the government and administration of Angels, as he hath put other Nations. So much is imported by the note of diversitie. And the same is averred expressly by the Apostle, Heb. 2. 5. *He hath not put in subjection to the Angels the world to come: that is, the world of the Messiah, known by the name of עולם הנה, the world then to come, while the people were under the Law, which was called עולם הזה this world.* Indeed while His people are under the Law, he partly disciples and nurtures them by the Angels, as a child under Tutors and Governours, Gal. 4. And therefore that first dispensation of the Father is managed by

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the Angels, *Act. 7. Gal. 3. Hebr. 2.2.* the Law is called *the Word Spoken by Angels*. He of all the Angels who is principally imployed in this first dispensation seems to be *Uriel*, who appeared to *Esdra*s, *2. Esdr. 4.1.* He bears light in his name, answerable to the Fathers Law, *Psal. 40.6.* which is called *a lamp and a light*, *Prov. 6.23.* When this first dispensation hath its end, there are Angels imployed to promote the work of the Lord. Of such ye read, *Job 33. 23.* which *Mercer*, and others understand to be an Angel, as the word there is in *Hebrew, Greek, and Latine*. Such also was that man of *Macedonia*, who appeared to *Paul*, *Acts 16.9.* the presidential Angel of *Macedonia*. *Angelus illius gentis, The Angel of that nation*, saith *Hugo*. When the Lord Jesus appears in the second dispensation, the Angels usher him into the world, but as ministers unto the Sonne, as before they were unto the Father; and so they own him as Heir of the Father, and Head of his Church: For as the Fathers will is, that all men should honour the Sonne, as they honour the Father; *Ioh. 5. 22, 23. Psal. 72.1, 2. Mal. 3.1.* So, *When he brings in his first begotten into the world, he saith, And let all the Angels of God worship him*, *Heb. 1.6.* and therefore a multitude of the heavenly host praise God at his incarnation, *Luke 2.13, 14.* whence it is, that as they were unto the Father, so they are unto the Sonne, *Psal. 68.17.* For whereas *ver. 18.* mention is made of Christs Kingdome, and his distribution of offices and gifts of His Spirit unto his subjects; *v. 17.* the Psalmist tells us, that the King Christ hath the same royall attendance, that his Father had at the giving of the Law: *The chariots of God are twenty thousand, even thousands of Angels: the Lord is among them, as in Sinai*, viz. where he gave the Law. The word there used is *אנש*, implying the Angels to be of the second rank or order, as those who administer the second dispensation, which is inferiour unto the third. Such was *Gabriel* with his quire of Angels *Luke 1. & 2.* who receives a command from his superiour, *Dan. 8.16.*

The third and highest dispensation, that of the Spirit, is honoured by the administration of one of the first or the highest rank of Angels: so *Michael* is said to be, *Dan. 10. 13.* מַיְכָל

The first dispensation is of the Law, the second of the Gospel, the third of the Spirit. The first rank of Angels is of the Law, the second of the Gospel, the third of the Spirit. The first rank of Angels is of the Law, the second of the Gospel, the third of the Spirit.

השרים הראשנים. And as *Gabriel* entertained Christ in the Flesh, so *Michael* entertained Him born in the Spirit; *Rev.* 12. 1. For as soon as Christ is there born in the Spirit, *Michael* and his Angels appear fighting with the devil and his angels, for the *subduing the principalities, and powers, and spirituall wickednesse in heavenly things, Ephes.* 6.

Thus ye perceve, that the invisible Angels are imployed by God the Father, Son, and Spirit, in the government of His people. There are also visible Angels upon earth, answerable unto the invisible and heavenly host of the Most High, whom He likewise imployes in the government of His people. These are either Magistrates and Governours of Kingdomes and Common-Weales, who are called gods, *Exod.* 22. 28. which *St. Paul* interprets *rulers of the people, Act.* 23. 5. Or Ministers of the Churches in all ages, who are called Angels, *Rev.* 2. & 3. for as Angels in their government represent Magistrates, so in their Messages they set forth Ministers. For so the Apostle distinguisheth them, *1 Cor.* 8. 5. *There are that are called gods, whether in heaven or in earth.* These being servants and instruments of the Most High, who is *βασιλεὺς αἰώνων*, which I would render. *King of the worlds, 1 Tim.* 1. 17. as we do, *Heb.* 1. 2. they are partakers in their nature of those worlds. In their bodies they correspond unto the outward and visible world. In their souls they are answerable unto the Angels world, *Ephes.* 3. 10. *Col.* 1. 16. whose character is obedience unto the Commandments of God, *Psal.* 103. 20, 21. And therefore by them was the Law ordained, *Act.* 7. 53. *Gal.* 3. 19. In their souls therefore they represent the Angels world, as having the substance of the Law written in them, *Rom.* 2. 14, 15. this is the inward man, according to which therefore *St. Paul* delighted in the Law of God, *Rom.* 7. 22. In their spirit they answer unto the divine, intellectual, hyperangelical world, called by one of the wisest Heathens, *divina particula animae: the breath of life, Gen.* 2. 7. *Job* 33. 4. *the Spirit of the Almighty.* These have lived a Divine and Angelical life, and held forth unto men the Word of Life successively in all ages of the world.

Adam now renewed according to the image of God; for as

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before the fall he is described, *Gen. 1. 27. God created man in his own image, in the image of God created he him*; so in his renewing, *Gen. 5. 1. the same words are used*, implying, that now he was restored unto the same image, according to which he is said to be the Son of God, *Luk. 3. the last verse.*

Seth walked so divinely in that glorious image, that *Theodore* and *Suidas* report that he was called *θεός*; a god; whence the sons of God are understood to be the posterity of *Seth*, *Gen. 6. 4.*

Now the Most High fore-seeing, that the floods of ungodliness would so corrupt the earth, that He should be provoked to send a deluge of waters, He graciously raised up eight faithful Preachers, to fore-warn the world of the flood. Of these, *Enosh* was the first: Thus I understand, *Gen. 4. 26.* For so the *LXX.* read *מן* not *נח*. and turn it *ἤσος*; and the Vulgar Latine *iste*, *This man*, *Iste cepit*, *This man began to preach*: So *מן* the word here used signifies to preach: as *Prov. 1. 21. Joel 3. 9. Esay 61. 1.* all which and divers other places, the Greek Interpreters render by *κηρύσσειν*, to preach, as also *S. Luke* turns the last, *Luk. 4. 18, 19.* Thus *Martin Luther* turns, *Gen. 4. 26. predigen*: and the Low Dutch *prediken*: which opens a *δυσκολία*, a great difficulty, we meet withal, *2 Pet. 2. 5.* where we read, that *God saved Noah the eighth person a preacher of righteousness*, contrary to the Greek text, *ὃς ὄντος Νῶε διακούς τῆς ἀρετῆς ἐρύλας*; and the Vulgar Latine, *Octavum justitia praeconem custodivit*: which the Syriac and Arabic versions follow; as also the French, Italian, and Spanish Translations; all which obscure the text, by putting a point between eight, and Preacher; as we do by the supplement of *person*. And thus all the Expositors that I have yet seen, ancient and modern, are in the same error. *Noah* is called the eighth, saith one, because there were seven persons in the Ark saved beside him, and he the eighth; all which *St. Peter* calls, *eight soules saved by water*, *1 Pet. 3. 20.* But if thus *Noah* were to be understood the eighth, then some of the other seven should be said to be the first, second, or third, &c. which is no where so said to be. Beside, it's an hard expression to call *Noah* the eighth person, instead of one of the eight persons. Another would satisfie

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the doubt, by saying, he is called the eighth, because of all the eight soules he entred last into the Ark: But that's not so; for God gives the command first to him, *Gen. 7. 1.* and he is said first to enter, *ver. 7.* Another therefore reckons from *Adam*, as *Jud. ver. 14.* counts *Enoch* the seventh from *Adam*: But then *Noah* must not be the eighth, but the tenth. Others reckon from *Seth*; but then *Noah* is the ninth. Another would have *Noah* the eighth Preacher of Righteousnesse; but then seeking for seven before him, and finding none, he, with other Expositors, rests in the first resolution of the doubt; That he was the eighth person of them who were saved in the Ark. Whence ariseth all this difficulty, but from the general mistake and mis-interpretation of *Gen. 4. 26*? which if rendred as I have done, *This man began to preach*, as *נִקְחָ* signifies; or *was the first Preacher*, we shall then finde that *Noah* is the eighth. For thus ye shall reckon them, *Gen. 5. Luk. 3. 1 Chr. 1. 1.* *Enosh* the first Preacher, 2 *Kenan*, 3 *Mahalaleel*, 4 *Jered*, 5 *Henoch*, 6 *Methuselah*, 7 *Lamech*, 8 *Noah*. And so both texts are cleared one by the other.

These were the Angels of the Church before the flood.

After the flood, *Shem* was famous in the Church, as *Seth* before it, *Ecclus. 49. 16.*

From *Shem*, who very probably and by joynt consent of the Jews, was *Melchisedec*, descended a race of holy men, some Kings, some Priests, some Prophets, (who had their succession, *1 King. 19. 16.*) as the Messengers of the Persian Kings, who were called *Zysaggs*, conveyed their embassies by Torches lighted; Even so *Shem* or *Melchisedec* transmitted the light of life by *Abraham*, by *Moses*, by *David*, by *Zorobabel*, *Vitai lampada tradunt*, even unto the great Light. The great King, Priest and Prophet, Christ the true *Melchisedec*.

Now as in speaking of Gods general providence, we found four invisible Angels proportioned to the four children of *Israel*, and the Nations in the four quarters of the world, and also twelve, and seventy, answerable to so many children of *Israel*, and so many nations: so we shall finde like numbers of visible Angels in Gods particular providence and government of the world by them.

These

Some have also said that the first seven were the first seven Kings of the world, and the eighth was the first Preacher of Righteousnesse.

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There are four Cherubim in the Old Testament,

1. *Eſay* of the Tribe of *Judab*, who calls the great Angel of the Covenant his Kinsman, *Eſay* 5. 1. He is the *Lyon* of *Judab*.

2. *Jeremy*, led as an *oxe* to the slaughter, *Jer.* 11. 19.

3. *Daniel*, the high flying *Eagle*.

4. *Ezekiel*, so often called the *ſon of man*.

And as theſe four Cherubim represent the four Standards; ſo the twelve Prophets, *Ecclus.* 49. 10. the twelve Princes, *Num.*

2. And as theſe were burning and ſhining Lights in their generations, ſo the Syriac and Arabic verſions there render the words, *Let their bones ſhine*.

Answerable to theſe four Standards, we find the four living creatures, *Rev.* 4. 6. which ſome apply unto the four Evangelists: As the twelve Apoſtles answer to the twelve Prophets. Whence the woman which bare the man-child, is crowned with twelve Stars. And the twenty four Elders grown up to the old and perfect age, are no other, *Revel.* 4. & 5. then thoſe two twelve ſhining lights, the one before the other after Chriſt appearing in the fleſh, and all about the throne; as the trees of life about that river of water of life, that river *that makes glad the City of God*, *Pſal.* 46. 4. *Rev.* 22. 1. Such were the ſeventy Elders, *Num.* 11. representing the ſeventy Diſciples, even they who answer unto the ſeventy nations, and their preſidential Angels.

Nor dare I ſlight that ancient tradition, that the Apoſtles having in command and commiſſion from the Lord, to go into all the world and preach the Goſpel, *Matth.* 28. they accordingly went ſome into one part of the world, others into other; not at all adventures, but as the Tribes with their Princes were placed, according to the four parts of heaven, *Num.* 2. and every one hath its Trigon, answering to its reſpective ſigne, and Preſidential Angel, under which divers Countreys and Cities are placed. Answerably hereunto the Apoſtles are ſaid to have gone forth to preach the Goſpel; *Simon*, *Bartholomew*, and *Matthew* Eaſt-ward, others Weſt-ward, &c. as *Georgius Venerius* ſhews at large in his *Harmonia Mundi*, *Cant.* 2. ſon. 7. cap. 8. — 13. In which although I know not what certain

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tie there is for every particular assignment, which I leave to others to enquire: yet since there is an orderly proceeding in all the works of God, especially in that great work of propagating the Gospel, thus much we may confidently affirm, from the Apostles reasoning, and the ordination of *Matthias* in place of *Judas*, *Acts* 1. 15, — 26. that the number of the twelve Apostles must remain intire; and every one must have his proper place allotted to him, as we may understand *Act* 1. 25. *Πορεύῃτις ἰς τὴν τόπον τῆς ἰδίου*, *That he may go into his place*: which may as well be understood of the end of the new Apostles choice, viz, to go into that place allotted to him, therein to preach the Gospel, as of the event of *Judas*, the former Apostles transgression: though the vulgar opinion hath carried the meaning another way. And how else shall we understand *Psal* 45. *In stead of thy fathers, thou shalt have children, whom thou mayst make Princes in all lands*, then with the common consent of the Fathers, Instead of the Patriarchs the twelve fathers of the tribes of *Israel*, thou shalt have thy spirituall children, the Apostles, whom thou mayst make Princes in all lands. *Wisd* 3. 7, 8. *Who shine and run too and fro, as sparks among the stubble, they shall judge the nations, and have dominion over the people.*

Of these, no doubt some were universall, such was *Paul*, *2. Cor* 11. 28. *He had the care of all the Churches*. Whom the *Galatians* received as an *Angel of God*, even as the Angel of the Covenant, *Gal* 4. 14. even as *Christ Jesus*.

And hath the Lord now forsaken his Church? or may the Prophets complaint be renewed? *There is not one Prophet more, neither among us any who knoweth how long*. *Psal* 74. 9. *S. Iohn Saw an Angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come*. This Angel hath appeared and preached his everlasting Gospel, it's agreed by all. But who this Angel was, every one judgeth as he is affected.

Abbat Joachim tells us, it was *Gregory the Great*; others *Cassiodor*; others *Arnoldus de villa nova*; others, *Otham*, *Dau-*

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tes, *Petrarch, Iohannes de rupe casa, Wicklif, or some about his time.*

Now it would be worth the enquiring, whether any of all these could alledge for his Commission, *Thus saith the Lord,* as all the Prophets and Apostles have done? Or whether any of their writings be so holy and pure, so truly divine, that they may be termed *The Gospel*, yea, *The everlasting Gospel*? Or whether the writings of any of these, or all these, be worthy to be published to all nations, tribes, tongues, and people who dwell upon the earth? Whether any of these can be called *κατ' ἐξουσίαν ἰεροφάνης*, such as this Angel must be? This may be made appear, from the questions which the messengers of the Pharisees moved to *John the Baptist*, *John 1.21. Art thou, ὁ Προφῆτης, The Prophet*, or, *That Prophet*? Where it's evident, that the *Jews* expected three to come; 1. *Elias*, (who was *John the Baptist*, that is, who came in the Spirit of *Elias*, not the person of *Elias*, vvhich therefore *John* denies). 2. Christ himself: and 3. an eminent Prophet: for so ὁ Προφῆτης signifies, and we so render it vvell, *That Prophet*: so the *Arabic* version, *Diodati*, and *Beza*; who truly saith, That the idiom of the *Greek* tongue requires such translation, That ὁ Προφῆτης must be understood of some certain Prophet, not any one at large. They could not hereby understand Christ: for *John* had expressly denied that he was *The Christ*, ver. 20. Besides, they who were sent distinguish that Prophet, from *Elias* and Christ, ver. 25. Whence it is evident, that according to the judgement of the ancients, *Chrysostome*, *Cyril*, *Theophylact*, &c. that beside *Elias* and the Messiah or Christ, the *Jews* expected some notable, some eminent Prophet, so *Kimhi* on *Hos. 1. 11. One head* that is, saith he, *Elias* the Prophet, who shall reduce them from banishment: and on *Hos. 11. 10.* He shall appear to the *Israelites* in their banishment by a Prophet. By whom I understand not any one who should introduce any new doctrine, or new form of worship; but one who shall restore the Law and Prophets, and Evangelicall writings, to their former purity and clearness. And whereas the many Councils, and Schoolmens controversies, since the Apostles times, have rather knit many inextricable knots, then resolved any, this Prophet must be

be such an one as must resolve doubts, determine controversies, and as the Jews say concerning *Elias*, *Cum Elias venerit, solvet nodos*: accordingly our Lord manifestly distinguisheth a double coming of *Elias*, *Matth. 17. 10, 11, 12.* For surely *John* the Baptist did not that in his dispensation, which our Lord there saith *Elias* must do, *Restore all things.* Whether any one of those named, were such an one, such an *apostatus*, I believe, may be put out of all question.

If then enquiry be made after this Angel, by all these marks, and these not found in any of these men named, who though pious and learned, yet like to other men, and a *Non est inventus* be returned, as I am well assured there must; Then let inquiry be made among all divided Churches, which are not a few at this day, and look into the lives of men of severall religions, and see whether those marks of the last times be among them, whereof our Lord fore-tells us, *That iniquity should abound, and the love of many should wax cold, Matth. 24. 12.* Or whether, in direct opposition hereunto, Obedience toward God, and love toward our neighbour, and towards our enemy, abound among them, which are the true characters of those who are born of the Spirit, as the Wise-man saith, *Eccles. 3. 1. The children of wisdom are the congregation, or Church of the righteous, whose exercise is obedience and love.*

This life is the light of men, and will declare the doctrine to be of God, and no other then the everlasting Gospel, and the Preacher of it no other, then that Angel whom *S. John* saw flying in the midst of heaven, &c. *Rev. 14. 6.* Now as our Lord speaks concerning the second dispensation, *Job. 7. 17. If any man will do His (that is, the Fathers) will, which is, His Law, Psal. 40. 8. he shall know of the doctrine, &c.* So I shall inferre, by like reason, concerning the third dispensation, If any man will do His will, that is, the Sonnes, and be obedient to the Gospel of our Lord *Jesus Christ*, he shall know of the doctrine of the Spirit, whether it be of God, or no. The Lord *Jesus* makes the very same promise, *John 14. 15, 16, 17. If ye love me, keep my commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth. This is that Angel who flies*

in the midst of heaven, Rev. 14. 6. as an oecumenicall superintendent, who hath care of all the Churches, 2. Cor. 11. who as Noah fore-warned the former world of the Flood, and built an Ark for the saving of his house, and so proved himself a man of rest and consolation, as his name signifies: so this great Angel of the Church is another מַלְאָךְ, who hath fore-warned the world of Gods judgement to come upon it, even of that great deluge and over-flowing scourge, *Esay* 28. 17, 18. which hath been, is, and yet must be, upon the Christian world; and hath exhorted every one to build an ark for the saving of his soul, an Ark of three stories, *The fear of God, Faith in the Lord Jesus Christ, and, The love of the Spirit.* And as the former Noah with his household, re-peopled the former world; so this latter Noah with his family, shall renew and replenish the new world, wherein Righteousnesse shall dwell. And as before the entrance of the second dispensation, the Lord having promised Christ, *Zach. 6. 12.* promisseth also a crown to Helem, or Heldai, *v. 10.* to Tobiah, Jedaiah, and Hen, or Josiah, *ver. 10.* the sonne of Zephaniah, *ver. 14.* Even so, before the entrance of the third dispensation of Christ in the Spirit, the crown is promised τοῖς ἐκπεριμένουσιν, unto those who wait for Him, 2. Tim. 4. 8. τοῖς κατανοήουσιν, to those who understand the profit of their captivity: τοῖς ἀποκρυφίσαντοιν, to them who know the mysteries of God: ἵνα χάριτις ἐν ὑμῖν ὑπερβύη, that they may find grace in the day of the visitation of the Lord; the abundance of the grace of God, who hides Himself, *Esay* 45. 15. so the LXX. render חַסְדֵּי יְרֵמְיָהוּ and to that purpose also Hierom interprets the place.

Come we now to make application of all to our selves. If Gods people be His portion, then are not they under the power of Stars or Angels. A wise man rules them both; how much more that wise and understanding people, who are acted by the Wisdom from above? Yet may even these behold the Stars, their multitudes, their motions, their operations, and learn thence natural wisdom, and how to glorifie the God of nature. John Arndt Superintendent of Lüneburg, a learned, pious, holy man, whose name is honourable among all good men throughout Germany: He, in that fourth book of his excellent work called *True Christianity*, written in High

Dutch, tells us, That the stars are certain treasuries and store-houses, out of which, both to men and beasts, God distributeth His temporal good things wonderfully; and to that purpose he produceth the opinion of that great Philosopher of *Germany*, *Paracelsus*, whose judgment is, That all natural wisdom, power and knowledge, is contained in the Stars. Hence many become famous artificers, and natural wise men in divers Arts and Inventions, whose minds nature inclineth to study the arts; whereby the works of God are manifested to His Honour, and the advantages of men. And therefore God hath committed natural and hidden treasures to the heavens, that in His own time He may make all things manifest to whom, how, and where it shall seem good unto himself. And after this manner, as by a wonderful operation and impression, *the heavens declare the glory of God, and the firmament sheweth his handy-work*: So he. Ye have two testimonies in one, the one of an eminent Divine, the other of an excellent Philosopher and Physician. Both which are verified by two examples, among many others, of two wise Statesmen in their times; cited by that noble Gentleman Sir *Christopher Haydon*; *Adrian* the Emperour, *qui cuncta de se scivit, or prae-scivit*. He was so excellently seen in the Science of Stars, that he was able beforehand to write a Diary, as he did, of all things which should befall him until the hour of his death.

Septimius Severus was so admirable in this kind of knowledge, that considering his nativity before his expedition for *England*, he caused his nativity and his expedition to be inscribed in the roof of his palace as a monument of his knowledge herein, that he should never return again; according to which prediction he dyed at *York*.

It is true, These were Heathen Emperours, yet was the study of this Science not thought unworthy of Gods people, who thereby might learn to manifest Gods glory from his works in nature. *Abraham* is recorded by the Ancients to have been extremely well seen in this kind of Science. *Orpheus* in *Clem. Alexandr. Strom. lib. 5.* Speaking of God, saith, He is invisible, but He hath made himself known unto *Abraham* the *Children*,

— Ἰδὼς γὰρ αὐτὸν, ἀστρολογίας
καὶ οὐρανῶν κινήσε' ἀμφὶ χθονὶ αἰετὲρ ἔδειξεν.

He knew the way of the Stars, their motions about the earth, their settings and their risings. And when *Stephen* the Protomartyr saith of *Moses*, That he was learned in all the learning of the Egyptians, *Act. 7. 22.* he is to be understood to be learned in Astrology, which was a principal part of the Egyptians learning. *Clement Alex. lib. 1. Strom.* ἀστρολογίας πρῶτον ἀστρολογίας ἢ ἀνθρώπων ἐξήνεγκαν, ὁμοίως δὲ καὶ χaldaίων. The Egyptians first brought forth Astrology among men: The like is said of the Chaldeans. Whence it's evident that Astrology was one kind of learning of the Egyptians.

But was *Moses* learned in Astrology?

Let us hear what *Philo Judæus* will tell us, *lib. 1. de vita Moysi*; where speaking of *Mose's* princely education, as he calls it, according to the repute had of him, that he was son to *Pharaoh's* Daughter, and shewing with what facility he attained to skill in Arithmetick, Geometry, Musick, and Hieroglyphicks, which he learn'd of the Egyptians, he adds, that he learned τὴν τῶν οὐρανῶν χaldaίων ἐπιστήμην, the Chaldean Science of the heavenly bodies, of the Chaldeans and Egyptians.

And here I must remember you of the two sorts of wisdoms and learnings, the one concerning divine, humane and natural things, the gift of God; the other diabolical curiosity, wisdom falsely so called, the work and invention of the Devil. The former is here to be understood thorow out. Whence that excellently learned man *Hugo Grotius* in his Annotations to *Act. 7. 22.* ἐπαιδύθη Μωϋσὴς πᾶσι σοφίαις αἰγυπτίων, saith thus, *Non scripsit hoc de se Moses: sed res per se est credibilia & traditione firmata. Certè Astrologia & Medicina peritia passim in ejus legibus apparet;* that is, *Moses* was learned in all the learning of the Egyptians. This *Moses* wrote not of himself: But the thing is credible in it self, and confirmed by tradition. Truly his skill in Astrology and Physick appears every where in his lawes: So he. Now as *Moses* brought up among the Egyptians was learned in that learning, whereof the Egyptians are said to have been the authors; So *Daniel* brought up

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among the *Chaldeans*, was learned in the same kind of learning, whereof the *Chaldeans* were also said to be the authors and inventors. This may appear very probably, without forcing of the Scripture, out of *Dan. 1. 4.* — *whom they might teach the learning and tongue of the Chaldeans.* Their principal learning, what was it but Astrology? for so *Astrologum* and *Chaldeans*, were taken for the same. His proficiency in learning this Science, appears *ver. 17—20.* The King, upon examination, found none like *Daniel* and the other three captives, *ver. 19;* and *ver. 20.* The King found them ten times better then all the *Magicians and Astrologers* that were in all his Realm. They are compared with the *Magicians and Astrologers*, and are said to be better then they. I believe, no man will question, but that comparisons ought in reason to be in things of the same kind. And because the wise men of *Babylon*, the *Astrologers* and *Chaldeans* could not interpret the Kings dream, the decree went forth that the wise men should be slain, and they sought *Daniel* and his fellowes to be slain, *Dan. 2. 13.* How unjust, how unreasonable a decree had that been, if *Daniel* and his fellowes had not been of the same profession? yea that Science was Gods gift unto *Daniel* and his fellowes, as appears *Dan. 1. 17.* So that in the Art it self there is no evil. Yea *scire malum non est malum*, if any man find fault, let him not blame the Art, but the Artists, if they transgresse their bounds, or abuse their Art by evil practice, or a false opinion; as, that men are acted and driven by necessity and compulsion of the Stars and Angels. I hope, there are none such among you, worthy Artists. One, and he of greatest note among you, (without envy be it spoken) useth for his Motto, *Non cogunt*; and I hope, it is the judgment of you all: and that yee will readily subscribe the sentence of Excommunication against *Aquila*, though he an Astrologer, who, as *Epiphanius* tells us, was not cast out of the Church simply for the practice of Astrology, but as *ἀντι-δυσκρινῶν τὴν ἀστρολογία τὴν ἀναγκαστικὴν διατάξιν ἣν τὸ πλεῖστον ἀντιδυσκρίνομεν*. He would make contradictions true, that the free people of the Most High are forced and compell'd by an *ineluctabile fatum*, an unavoidable necessity of fatal influence. It is your comfort, that your greatest enemies are the most

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notorious *Fatalists*, who, in that name, excommunicate themselves from the Church of Gods willing people.

If the *Lords portion be his people*, we cannot but here blame those who appropriate themselves to God as His people, and portion, yet walk not worthy of God, 1. *Theff.* 2. 12. Saint Peter tells us, there are two sorts of them who have the characters of these latter times upon them, 2. *Pet.* 2. 10. *Those who live after the flesh in the lusts of uncleannesse, and despise government.* As the Jews tell us of two kinds of evil spirits, the one subtil and busied in spirituall things; the other dull and unclean, and imployed about fleshly things. They pretend that the most High is their portion, and their God, when indeed they worship and serve the god of this world, and his evil angels: the one sort have *Lucifer*, the proud ambitious spirit; the other have *Asmodans*, the foul spirit for their portion. The former exalt themselves above all that is called god, and is worshipped; that's the spirit of Antichrist. The Apostle tells us, it is his mark, 2. *Theff.* 2. 4. *bold daring spirits they despise dominion, and speak evil of dignities.* Jude vers. 8, 9. *Michael the Archangel durst not bring a railing accusation against the devil: but these speak evil of things, and persons too, which they know not.*

Yea, the bright morning starre, the great Angel of the Covenant, He was subject to *Annas* and *Caiaphas*, and submitted Himself to be judg'd by *Herod* and *Pilate*, whom He acknowledged to have power over him, and that power given him from above, *Iohn* 19. 11. even from the most High God. So truly is He called a *servant of Rulers*, *Esay* 49. 7. And is it not the precept of the Apostle, *ἡμεῖς ὑποτάξομεθα τοῖς ἀρχαῖς*, *Rom.* 13. 1. *Let every soul be subject to the higher powers: and ἡ ἀρχὴ ἡ εὐσείας, the powers that are, are of God.* And who were then the higher powers? Look your *Chronologers*, and ye will find them all enemies to the Christian name. *Nero* the first persecutor, *Felix*, *Festus*; *Ananias*, *Jonathan*, the High Priests and *Saducees*: Of all the rulers the very worst, yea the worst of men. Yet, *Be subject to every ordinance of man for the Lords sake*, 1. *Pet.* 2. 13. *Put them in mind to be subject to principalities and powers, Tit.* 2. 3. 1. The Apostles durst not resist the powers, least

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they should receive to themselves damnation, Rom. 13. 3. *The Angels greater in power and might, bring not any rayling accusation against them, 2. Pet. 2. 11: Yea, Christ Himself did not, would not; it was against His Fathers will. But*

Non audeat Stygius Pluto tentare, quod audeat

Effraia, Monachus —

These dare resist the commands of those who are called gods; these, like the Planets, though they seem to be carried about with the diurnall circūvolution, yet have their retrogradations, yea, their proper opposite motions unto their superiours, over whom these Planets desire to rule: S. Iude calls them therefore *wandering starres*, v. 13. I am loth to adde what follows, for whom is reserved the blacknesse of darknesse for ever.

2. But much more to blame are they of the mad ranting crew, the *Rantists*, or as they were well styled by a worthy man lately in this place, the *Pantists*. I should not have named them (nor am I wont to name any sect) but that they justify themselves under the name of *The mad crew*. Who say, that the most High God, and our Lord Iesus Christ, is All, not onely in things Naturall and things Divine, but also even in things Diabolicall: that He is All in all their abominations: He learnedly and piously confounded them on that argument.

I have now to deal with them on another theme. They pretend themselves, and would have others believe, that they are Gods peculiar people, and his portion; that they have the true light, the true freedome, the true love; that they are *the Family of Love*, that they have that happy and blessed unitie and community with the blessed God, and among themselves.

1. Can they have the true God, the God of Israel for their God, that God who prevails over Edom, and his earthly spirit, whose God is their belly? Can they be His portion, or He their portion, who have their portion in this life?

2. Can they have the true light, who practice, yea and professe to practice the deeds of darknesse? Is not the life the light of men? and is not Christ himself *that Light*, and *that Life*? *τὸ φῶς τὸ ἀνθρώπων, Ioh. 1. 8, 9.* If Christ be *that Light and Life*, and they have attain'd

unto that light, how can they therefore live in works of dark-
ness? as swearing, cursing, blaspheming, drunkenness, forni-
cation, and adultery, and what not abomination? What a
Non sequitur is this! what a contradiction! Christ the great
light, had no darkness in him: *1. John 1. 5. in him was no sinne*:
There could be none: He came to take away our sinnes,
1. John 3. 5.

3. They boast much of freedome. And is there any other
true freedome, but that wherewith Christ makes us free? And
when is that, but when He sets us at liberty from the bondage
and compulsion of the Law, and the service of sinne? He never
frees us from obedience unto the holy Commandments of
God. He never makes us free from the righteousness of any
either Ceremonial, or Judiciall, or Morall Law. How does
that appear? *Psal. 119. 142. Thy righteousness is an everlast-
ing righteousness, and thy Law is the truth; and ver. 144. The
righteousness of thy testimonies is everlasting.* Therefore the
Sonne of God makes no man free from this righteousness which
is everlasting. To walk in this, to live in this, without let or
hindrance, is the true freedome. Therefore the Sonne makes
us free from sinne, bondage, and compulsion of the Law, that
we may be the servants of God, *Luke 1. 74. That we being de-
livered out of the hands of our enemies, might serve Him without
fear, in holiness and righteousness, all the dayes of our life.* Yea,
therefore are we said to: *walk at liberty*, because we seek His
Commandments. And then we run the way of his command-
ments, when He sets our hearts at liberty, *Psal. 119. 32. 45.*

4. O, but their love is so great, that they much boast of it,
and upbraid all others with their want of unity and communi-
tie, which they enjoy. Yea, they call themselves *The family
of love.*

Would God there were such an unity and community among
us, as God himself, who is Love, requires, & such as was pra-
ctised among the Primitive Christians, *Acts 2. 42. 47. & 4. 32.*
I profess my hearty desire to be a companion of all those who
fear God, and keep his Commandments, *Psal. 119. 63.* But
what good man can be a companion, or have fellowship and
community with those, who slight that honourable state of

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Matrimony, ordained of God before man's fall, and profess a promiscuous Venus, a venery without difference? The Apostles reproof of the incestuous Corinthian, though deeply aggravated, that *there was fornication among them, & such fornication, as was not so much as named among the Gentiles*: this falls far short of their incestuous and promiscuous community, worse then that which some kind of brute beasts have among themselves. Yea, who can desire fellowship with those, who say that God & the devil are all one? I pray God they speak not this too truly of that God whom they serve! But the most High God, the God of *Israel*, would not that we should *have fellowship with devils*, 1. Cor. 10. I dare not report unto you, no nor read, not think of what filthinesse, what loathsomenesse they are bold to publish in print, to the view of all the world. I think Epiphanius was too blame, in writing so plainly of the Gnosticks, predecessors unto these, *Heref. 26*. And is this the *Family of Love*, who live in all manner of sensual and brutish lusts? Surely, the true Family of Love, is the Family of God, *who is Love*, 1. John 4.8.16. They are the chaste, sober, temperate, holy, righteous household of God, of whom *the whole family in heaven and earth is named*, Ephes. 3. What else then is this evil family, this family of lust, but a cage of unclean birds? a stie of filthy swine? Into whom the legion of unclean spirits ha's entred, and drives the whole herd together into a sea of voluptuousnesse and sensuality. Most truly speaks our Lord, and after him S. Peter, of them, whose words were first fulfilled of the Gnosticks, and now verified again of these their children; and God grant they may betimes take heed, that they be not accomplished in them to the utmost. *Matth. 12. 44, 45*. The *unclean spirit* cast out, returning to the house out of which he was cast, takes with him seven spirits worse then himself, and they enter in and dwell there: and the last state of that man is worse then the first, &c. 2. Pet. 2. 19, 20, 21. While they promise them libertie, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with

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them then the beginning: For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy Commandment delivered unto them, &c.

What some by way of apology, say for them, That we should not judge them. That we should not rebuke them over-harshly, &c. Truly their own works judge them: Their open sins go before to judgment, 1 Tim. 5. 24. And as for harsh rebuke, what saith the Apostle of the Cretians, *alwaies liars, evil beasts, slow bellies*; because they are such, rebuke them sharply, cuttingly, lance their impostume, that their corruptions may come forth, and they may be sound in the faith, Tit. 1. 12, 13. sharp reproof befits workers of iniquity. They who are overtaken with a fault, or surprised, are to be gently dealt withal; and restored with the spirit of meekness. Are these such, who glory in their shame? What their favourers add further, *That if the inside of others were turned outward, they would be as bad or worse then these*, is a speech presumptuous and unreasonable.

1. What a daring presumption is it to passe sentence on the inside of any man, which his outside discovers not? Is not *The Most High* alone the *xapioyvwv*? Does not He and He only, know the hearts of all the children of men? 1 King. 8. 39. How then shall vain man dare to censure the heart of any as bad, or worse, whose outward life betrays it not to be such?

The rule in the Law is far more consonant unto Christian Charity, *Quilibet prasumitur esse bonus, dum contrarium probetur*; Every man is presumed to be good, until the contrary be proved.

2. This assertion is no lesse unreasonable: For though the inside be foul, yet while the outside is clean, such an hypocrite cannot be truly said to be so bad as he who hath neither inside nor outside clean; for he whose outside is unclean, his inside is unclean also; because out of the abundance of his heart, his mouth speaks vanity, curseth, sweareth and blasphemeth; yea whatever evil is acted by the outward members, proceedeth from the heart, *Matth. 15.* As the French Proverb is, *Nothing comes out of the sack, which was not before in the sack.* This is

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to a reasonable man as evident, as *Totum est majus sua parte*; and *pars est minor suo toto*: *The whole is greater then the part,* and *the part is lesse then the whole.* For herein the reason is the same; Because impiety and profaneness is opposed to all religion; but hypocrisie is opposed only to the integrity of it. Therefore our Saviour acknowledges the clean outside of the Scribes and Pharisees, though He denounce woes against them in regard of their unclean inside, *Matth. 23. 25, 26, 27, 28.* And where He tells us, *that except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the Kingdome of heaven*: He acknowledges some righteousness in the Scribes and Pharisees, which His Disciples must exceed: and what righteousness is that, but of the outside?

As for you (worthy Artists) I know many of you so far from such debauched spirits, that ye endeavour to make both the outside and the inside clean; yea, it is for the honour and credit of your Art, that by it you can discover their *Actions*. So they call those actions that are not to be named among Saints.

O that they would think seriously and sadly on *Heb. 6. 4, 5, 6.* and *cap. 10. 26—31.* how neerly those Scriptures may concern them! O that they would consider in what imminent danger they are of losing the eternal inheritance! *Know they not that the unrighteous shall not inherit the Kingdome of God?* O let them not be deceived by their lusts: their lusts are deceitful, *Ephes. 4. 22.* *Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.* O that I could truly say of them the following words! *such were some of them.* O that the Lord would give them repentance to the acknowledging of the truth, *that they might recover themselves out of the snare of the devil, who are taken captive by him at his will,* *2 Tim. 2. 25, 26.*

But leaving these with sadness, let us speak to the heart, and comfort Gods peculiar people. *The Most High hath set bounds to all other Nations,* according to the number of the

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Angels of God; but Gods portion is not like to these. He rules not these by the influences of the Stars; He hath not put these in subjection to the Angels: He owne these as His own Portion. Of those who are in subjection to the Stars and Angels, and lead an animal life only, Astrological predictions are often true; but to those who are buried with Christ by Baptisme into His death, the old oriental learning saith, *μὴ τὸ ἀστρολογεῖν, ἐκ τῆς ἀκνηδύνου ἐστὶν ἀσφαλές*, of such the Astrologers speak not true, saith Theodorus. And therefore fear not thou the
10.2. signs of heaven. Let other Nations who are in subjection to the Angels be dismayed at them. In His heavenly-minded ones
19. he hath set a tabernacle for the Sun, even the Sun of righteousness,
4. with which he clothes the woman, Rev. 12. and rejoiceth as a gyant; (גִּיָּאֵן Gyant is one of His titles of honour, Esay 9.6.) as the Sun runsthorow the signs of heaven. This was figured by the Poët's Hercules, as Macrobius observed who כְּהֵרָקְלֵס that is, *inlightens* all the heavenly Common-wealth, Phil. 3. with the beams of his gracions illumination: He passeth thorow all the signs which are the twelve labours of Hercules: He cuts in pieces the heads over divers countries, Psal. 110. 7. even the usurped power of the evil angels, which Lucifer sets over the Kingdoms of the world, saith Rupertus and Cassianus, which he challengeth as his own, Luk. 4. 6. He executeth judgment on the false gods of Egypt, Exod. 12. on Hammon whom they worshipped in the figure of a Ram, the carnal joy; therefore the Ram was offered up instead of Isaac, the spiritual joy, Gen. 22. He slayes the Egyptian Apis adored by them in imitation of Taurus, another celestial sign, figuring the earthly mind mortified by the Spirit of Christ. As the Poets say, that Hercules slue Antaeus born of the earth, by lifting him up towards heaven: So the Apostle teaches to mortifie the earthly members, by setting the affections on things above, Col. 3. He silences the crabbed Sophistry of Cancer with his Mercury, as Plato saith in Euthyd. For so he destroyes the wisdom of the wise, and brings to nothing the understanding of the prudent, 1 Cor. 1. 19.

And what though the angry Lyon roar, and the envious dog bark? Let them go about, and take their course. The most

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High will deliver thy darling soul from the power of the dog, and save thee from the Lyons mouth, Psal. 22. 20, 21. Nor fear thou the Scorpions sting; The Sum of Righteousness hath healing under the wings of His love, Mal. 4. 2. And though the Dragons tail sweep to the earth [even earthly thoughts and affections] the Prophets who teach lies, who are compared to his tail, Esay 9. 15. Though Levi be joyned to Thau, the dragon, and become Leviathan, and persecute the woman, the true Church and her seed, which keep the commandments of God, which Leviathan would perswade us are impossible for us to keep, though through the grace of God, by which we are able to do all things, Phil. 4. 13; thou hast a promise to be so enabled, that thou shalt tread upon the Lyon and the adder, the young Lyon and the dragon shalt thou trample under thy feet, Psal. 91. 13. Yea when the seventy visible presidential Angels returned and gave an account unto the great Angel of the Covenant, He gives them power to tread on Serpents and Scorpions, and over all the power of the enemy, that nothing should by any means hurt them, Luk. 10. 17—19.

Talk not to them of fiery, airy, watry, earthly triplicities, though they of great force among those who are in subjection to the Angels, yet what are all these to the onely Blessed Trinity, which rules and reigns in its three-fold dispensation, the Father יהוה מלך The Lord hath reigned, Psal. 97. 1. יהוה מלך The Lord's King for ever and ever, Psal. 10. 16. יהוה ימלך, The Lord shall reign for ever, Psal. 146. 10.

Tell not them of planets reigning: The true Jupiter alone reignes; as St. Paul cites, Act. 17. 28. τὸ γὰρ καὶ θεὸς ἐστίν, out of Aratus, understanding it of the true God, whereas mention before was made of Jupiter, as that most learned Gentleman Mr. Selden long since observed in his excellent work de diis Syris. It is that יהוה that Jovis as Castellio turns it: He is the true יהוה the righteousness of God, as ye call the Angel of Jupiter: He is the true יהוה, as the Lord Jesus must be called, Jer. 23. 6. He alone rules and governs His own portion, His own people; whereof I doubt not but many of ye are. Yet suffer I to beseech ye, the word of exhortation, though ye know these

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things, yea because ye know them, take heed of being your selves too confident, and making others too credulous in your predictions, especially those of the rude multitude. Your Art is too noble to be abased unto the low apprehensions of such earthly spirits. Besides, there is great danger, lest by being perswaded into a certainty of your presages, they become transported with curiosity of knowing future contingencies, and vain hope or fear of events promised or threatned, they mean time neglect their present duty. For so we are naturally inclined; *soliciti de futuris, praesentibus angimur*. Yea, which is worse, it may be hence feared, that their faith and dependance being alien'd from the Most High God, they may become worshippers of Stars and Angels, *Col. 2.* For doubtless from such vain curiosity with other causes, the *πολυθεϊσμός*, the multiplicity of gods was introduced among the Gentiles. Yea the very same itching desire of knowing future events, was one inlet of idolatry among the *Jews*. For whereas they had seen, yea been partakers of the *Egyptians* idol-worship in the land of *Egypt*, as it's evident they were, *Ezek. 23. 3, 8.* they betook themselves to the same false worship in the wilderness, *Exod. 32.* which was nothing else but the worship of the celestial sign *Taurus*, saith *Lucian*.

And I read in sundry Poëts, of horses given to almost all the planets, which were worshipped by idolaters, and at length introduced into the very Temple of the Lord by the Kings of Israel, *2 King. 23. 11.* The issue of all this ye read *Act. 7. 41, 42.* *They made a Calf and offered sacrifice to the idol—then God turned and gave them up to worship the host of heaven.* What ye read *Esay 65. 11.* *Ye are they that prepare a table for that troop, and furnish the drink-offering to that number.* *Arius Montanus* turns *727* to that troop *Jovis*, to Jupiter: others, *Marsi*, to Mars: others *Bona fortuna*, to good fortune.

And what we render [that number] and leave in the margine, *Meni*, the *LXX.* turn *Δελφον*. Whereby some understand Mercury; others, the good Angel, whom they were wont to worship by sipping of the cup, having washed their hands after meales: [And therefore that cup was call-

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ed *ὑπὸ τῶν ἀστρολόγων*, saith *Athenaus*, lib. II. *Dipnos*.

Which custome is religiously observed at this day by the Britains, saith *Erasmus*. *Pagnin* renders it, *Qui paratis exercitiis cœli mensam; qui impletis planetis libamen.*

O take heed lest that which is good in you be evil spoken of. Let not your honourable art be prostituted unto things or persons unworthy of it; but as your employment is about the heavens, so let your conversation be in heavenly things, *Phil. 3. 20.* as I well know it is in many of you, and, I praise God, I speak it without flattery of any among you. So shall ye, by well-doing, put to silence the ignorance of foolish men, *1. Pet. 2. 15.* So shall ye be such Astrologers as *Abram*, *Moses* and *Daniel* were; and become the portion of the Most High God, and partakers of the inheritance of the Saints in Light, *Col. 1.*

I shall end all with exhortation unto that people & portion of the most High. We are *ὑμῶν*, a spectacle as on a stage in the sight of God, Angels, and Men. O what manner of people ought we to be! with what humilitie, bashfulness & modesty; with what reverence and fear ought we to come before the majestie of the most High God! How carefull and wary ought we to be, lest we do any thing unseemly, any uncomely thing, because of the Angels! *1. Cor. 11. 10.* How strong ought we to be in the Lord, and in the power of his might! Is not this the day of his power? *Psal. 110.* And doth not his Arm rule for Him, that is, His Christ, *Esay 42. 10.* And shall we pretend infirmities, lie down like lubbars, and suffer our selves to be buffeted by Satan, whom if we resist strong in the faith, he will flie from us? Is not Michael our Prince? who is as God, *Dan. 10. 21.* And is not this the time, when the feeble shall be as David, and the house of David shall be as God, as the Angel of the Lord? *Zach. 12. 8.* Does not the Apostle say, [not that we shall, but] that we are come to an innumerable company of Angels, *Hebr. 12. 22.* Wherefore,

As He is pleased to own us as His people, as His portion, let us yield up our selves unto Him as His portion. The Israelites when *Iosuah* had divided the Land for an inheritance unto them, they gave an inheritance unto *Iosuah*, *יְהוָה אֱלֹהֵינוּ*, in the midst of them, *Iosb. 19. 49.* The true *Iosuah* is *Iesus*.

Iesus; to the LXX. call that book, and the Apostle renders his name, Heb. 4. 8. The true Iosuah hath divided unto us an inheritance; even all we have, and all we are; for though His are all things, Rom. 10. 36. especially that inheritance of the Saints in light, Col. 1. 12. And to every one of us is given grace, according to the measure of the gift Christ, Ephes. 4. 7. Let us therefore thankfully render unto the true Iosuah an inheritance in us, as ye read of His inheritance in the Saints, Eph. 1. 18. He will be no lazy or unthankfull Tenant; He will improve what He holds of us and in us. It is the great commendation of a Tenant, that he will improve and better the land he holds. Thus will the true Iosuah do: This was typified, Iosb. 19. 49, 50. The inheritance the people gave him was the city he desired, called סרנה חמנה a corrupt, ruinous, defaced, foolish, drinking image; so much Timnath-Serah signifies in the Hebrew, and in the Chaldees it signifies, the image of sinne and iniquity. It is his own image in us thus foully defaced. How true is that of the Prophet, being understood of His image in us, as it ought to be, Esay 52. 14. His visage was so marred more then any man and His form more then the sonnes of men. Who can know it to be His, if he shall look upon it in us? Yet how deformed soever, let us give it up unto Him. We shal not loose by it: He will build it up anew, as he built Timnath-Serah. Observe what good counsel is taken about the reparation of this building: Cant. 8. 8. What shall we do for our Sister in the day when she shall be spoken of? If she be a wall we will build upon her a palace of silver: If she be a doore, we will inclose her with boards of Cedar. What shall we do for our Sister? The Angels of heaven say thus to one another, saith the Chaldee Paraphrast there. If she be a wall, &c. These are the words of Michael the Prince of Israel, saith the same Paraphrast. We will build on her propugnacula, so the Vulg. Lat. fortresses and bulwarks, beautifull, strong, and durable, even the graces of the Spirit, and strengthen her against the power of all temptations; and render her an habitation of God through the Spirit, Eph. 2. 22. This Timnath-Serah was a city ruined and quite out of repair, which Iosuah rectified. By which is signified unto us, what

what is daily done in us by the true *Ioshuah* the sonne of *Nun*, that is, *Iesus* the Sonne of the eternall God; so *Nun* signifies. When He takes place and possession in our souls, He builds us up and repairs in us the old waste places, *Esay* 58. 12. and 61. 4. and makes us fit for the Father and the Sonne to dwell in, *Iohn* 14. 23.

Though this image be deformed and defaced in us, yet yield it to Him: He will rebuild it, and beautifie it, and make it a glorious image, *Ephes.* 5. 23. As *Solomon* gave *Hiram* twenty cities, which he called *Cabul*, that is, dirty, as it is in the margin, *1. Kings* 9. 13. which afterward *Hiram* rebuilt, and made fair cities, which were called *Decapolis*; one of them was named *Philadelphia*, and another *Pella*, whither the Angel warned the Disciples to flie, before the destruction of *Ierusalem*. When we return to the life of the most High, that's **חִירָם**, *Hiram*, from which we are alienated, *Ephes.* 4. 18. and so walk in a vain, foolish, darkened, and deformed image, *Psal.* 39. 6. He makes us beautifull and glorious, and conformable unto Himself, clear, bright, and shining as the Sun, *Cant.* 6. 10.

Thus that which *Iosh.* 19. 49, 50. and 24. 30. is called *Timnath-Serah*, the image of filthinesse and corruption, the same after *Ioshuah* had repaired it, is called (by a *Metathesis*) **חִמְנָת־הַשֶּׁם** *Timnath-Heres*, *Iudg.* 2. 9. that is, The image of the Sun, a bright and glorious image, the image of the Sun of righteousness. So shall we all behold, as in a glasse, this glory of the Lord, with his open face, and shall be translated into the same image, from glory to glory, even by the spirit of the Lord.

2. Cor. 3. 18.

FINIS.

H